# The Orthodox Herald

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## AGREE

It is fashionable for rock stars, movie stars and interviewees to wear large neck crosses often in such a flagrant manner that the Vatican has made a statement of displeasure. We tend to agree with their statement.

The Elevation or Exaltation of the Cross on September 14/27 brings our attention to the Cross and its importance in the life of a Christian. There are some concrete reminders given us that this day needs our special attention. We are reminded that this is a fast day – no Big Mac and a peanut butter and jelly sandwich instead. We are asked to bring flowers and basil leaves to the church to decorate or adorn the Cross, which will be displayed in the center of the church for our adoration, and we are reminded that Church attendance for one of the services of this day should be a must on our schedule.

Why was this day chosen for this special attention? Because the Cross on which Christ was crucified was found after many centuries. Following the death of Jesus on the Cross, the place was scorned by the pagans. The Cross disappeared. In the year 70, when the Roman Emperor conquered Jerusalem, he proceeded to level the city, destroying everything in it, and as Jesus predicted in Mark 13:1,2 not even a stone was left unturned: "As He went out of the temple, one of His disciples said unto Him, Master, see what manner of stones and buildings are here! And Jesus answering said unto him, "Seest thou these great buildings? There shall not be left one stone upon another, that shall not be thrown down."

Some time later, the land was under the control of Emperor Hadrian. He built a new city on the site and he even gave it a new name forbidding anyone to call it by its old name Jerusalem. In his desire to eradicate all references to Christianity, He commanded that not

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*Leaves drift and float like feathers*
*And land softly upon the ground.*
*They blanket the earth's rich woodlands*
*Where awesome grandeurs are found.*

## LOVE

Jesus taught that love should be expressed in three directions. We are to love God with all our hearts. We are to love our neighbors. And we are to love ourselves (if you love your neighbor as yourself, as the reading says, it implies love for self). This teaching of Jesus is more fully explained in Matthew 19:16-26, which is read on September 15; in Luke 18:18-30, which is to be read on December 1; and in Mark 10:17-31.

Matthew 19:19 "...You shall love your neighbor as yourself." Could be compared to a three-legged stool. If any one of the three legs is missing, the stool topples over. For example: Mike says he loves God and his neighbor, but he doesn't like himself He finds himself hating the person in the mirror. Mike may not know it, but he is in for a lot of trouble. Anyone who cannot accept and love himself is in danger of self-hate. So the stool topples.

Consider John. He accepts himself and loves his neighbor, but he has no love for God. He feels religion is not necessary to his life. He is little more than a social activist. He is merely a do-gooder, trying to make a silk purse out of a sow's ear. So the stool topples.

What about Helen? She says she loves God and accepts herself, yet she doesn't like, in fact can't stand, others. This would seem to make her a 21st century Pharisee. In Biblical times, the Pharisees were loud in praise of themselves. They boldly declared their loyalty to God. Yet Jesus saw in them little milk of human kindness. He called them whitewashed tombs. (Matt 23:27). So the stool topples.

Yes, religion is a word that stands on three legs. Love for God, love for self, and love for others. And what counts is how you live it.

## LOGICAL START

The Church Year begins on September 1/14. The first major Holy Day is the Birth of Mary the Mother of God, which is celebrated on September 8/11. This is the first of Her days which are quite numerous and which form a radiant pattern of festive commemorations through the year.

It is significant that her father Joachim was from the tribe of Judah and from the house of David, which was the royal tribe, while Anna, her mother, was from the tribe of Aaron, which was the priestly tribe. In the birth of Mary two important branches of Israel were united – the royal house of David and the sacerdotal, or consecrated, house of Aaron. This was important because it fulfilled prophecies in the Old Testament concerning the coming Messiah.

This Holy Day has been commemorated early in the church. St. Romanus (457) wrote a hymn in honor of the Birth of Mary, the Mother of God. The celebration spread throughout the Christian world, and sermons by St. Andrew of Crete (740) and of St. John Damascus (675) have been found. The day is commemorated as a holiday in many countries. When we made our tours of Eastern Europe we found that all the stores were closed, church services were held, and people strolled around the plazas. It is considered the beginning of Indian summer and the start of the fall planting season.

The Kondak of the Feast capsulates the event. "By your Nativity, O Most-Pure Virgin, Joachim and Anna are freed from barrenness; Adam and Eve, from the corruption of death. And we, your people, freed from the guilt of sin, celebrate and sing to you: The barren woman gives birth to the Theotokos, the Nourisher of our life."

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No matter what may be your lot in life, build something on it.

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## News CHRONOLOGY

### SEPTEMBER 2002

DIED: Fr. A. Stephen Rusiniak (retired) in Detroit, MI.

ON MAY 23, a Patristics Seminar was held in Kiev by the Center of Byzantine Studies and Patristics. Theologians from educational institutions of the Ukrainian Autocephalous Orthodox Church, the Ukrainian Greek Catholic Church and the Ukrainian Orthodox Church-Moscow Patriarchate took part in the seminar entitled "The Heritage of the Fathers of the Church as a Factor in Forming the Orthodox Pastor." The participants praised the governmental decree which recognized theology as an academic discipline and received government accreditation.

TWO BISHOPS have been consecrated to oversee the Albanian Orthodox in America. Bishop Nikon (Liolon) and Bishop Ilia (Katre). Both are widowers.

OCMC has moved to another location in St. Augustine, FL. The new facility at 85 South Dixie Highway will offer more room for the growing staff.

CATALOGUES ARE AVAILABLE on books about Orthodoxy. Write to: Holy Trinity Monastery, PO Box 36, Jordanville, NY 13361-0036 or Conciliar Press, PO Box 76, Ben Lomond, CA 95005-0076 or Eighth Day Books, 2838 E. Douglas, Wichita, KS 67214.

RARE OPPORTUNITY to receive a video of the best of concerts by the Don Cossack and Dancers of America for $15 plus $3 postage from Harry Nalesnik, PO Box 1285, Montclair, NJ 07042. Make the check out to Harry Nalesnik. The sound on this 140 minute tape is superb. The video portion was filmed by non-professionals and is not crisp. We loved all the songs but Psalm 1 of David brought tears to our eyes. How could sound be so beautiful?

OVER 880 POUNDS of ivory from elephant tusks seized at a Moscow airport has been donated to the Orthodox Church, to be used to decorate Christ the Saviour Cathedral. It was being carried in 50 suitcases from Nigeria, which made a transit stop in Moscow.

EIGHT SKYSCRAPERS will be built in Moscow by 2003. The word for skyscrapers in Russia is **vysotkas**.

THE ANNUAL PILGRIMAGE in honor of the Theotokos and the Life Giving Cross will be held at St. Basil Academy in Garrison, NY on September 21-22. For info contact: Fr. Peter Paproski at 203/375-2564 or e-mail rppaproski@snet.net

A HERITAGE CENTER is being planned for SS Cyril and Methodius Church at Camp Nazareth in Mercer, PA. The cornerstone has been blessed.

ANTIOCHIAN HOUSE conferred its first graduate degrees. The 17 recipients represented four programs in the House of Studies, which enrolls 143 students. Accredited by Pittsburgh Theological Seminary, seven doctorates were awarded by Metropolitan Philip. For info on the House of Studies contact: Fr. Joseph Allen, 201/784-2501 or email theoeduc@aol.com

KALAMAZOO, MI will hold its 5th Annual Russian Festival on October 14. Five dollars will admit you to the festival, which will be held at the Kalamazoo Valley Community College. For info call 616/372-2608.

JAPAN now has about 30,000 Orthodox Christians in about 150 churches. Russian Orthodox missionaries first arrived in Japan in 1861.

FIRES IN COLORADO came very close to the Protection of the Holy Virgin Monastery, an OCA women's monastery. The monastery was established in Lake George in 1993, and its physical complex consists of a beautiful chapel, quarters for the nuns, guest rooms and a refectory. The Monastery is located at 2343 County Rd. 403, PO Box 416, Lake George, CO 80827-0416. Phone 719/748-3999.

REYKJAVIK, ICELAND now has an Orthodox mission. There are many Serbian and Russian Orthodox living here, and an invitation was made to Serbian Bishop Dositej of Britain and Scandinavia to hold a service and meet with the people. He was accompanied by Fr. Dragan Predic from Norway.

BOOKS ON CARPATHO-RUSSIAN can be ordered from Carpatho-Rusyn Research Center, 7380 SW 86 Lane, Ocala, FL 34476. Dictionaries, Grammar Books, History, etc. Ask for brochure.

RUSSIAN CHILDREN from orphanages are brought to America for 5 weeks every summer as part of the Kidsave International Summer Miracles Program. For info contact: Tatiana Suslin at 570/383-8229 or www.kidsaveinternational.org

ST. HERMAN SEMINARY in Kodiak, Alaska will celebrate its 30th anniversary on 24 September with the consecration of its new chapel, which is a replica of the first chapel which served St. Herman and the first missionaries from Varlaam. Donors are needed for icons. Contact Igumen Benjamin at 907/486-3524 for specific icons. The iconographer selected is Victor Kazanin, whose work adorns St. Nicholas Cathedral in Washington, DC and other churches.

A UNIQUE PROGRAM is sponsored by the Philoptochos Ladies of St. Demetrios-Jamaica in New York. A mobile mammography van provides lectures and free mammograms to women over 40. Homeless who come to the church office requesting food are given coupons which they can use at a local deli. The monthly bill is paid by Philoptochos.

SINCE 2000 THE GREEK ARCHDIOCESE has had a national policy in place on the investigation and resolution of complaints of sexual misconduct by clergy. It has since been updated. A telephone hotline has been established to accept complaints or to answer questions. Callers can speak to either a male or a female volunteer and in either English or Greek. The policy is available on www.goarch.org

(Continued from front page)

## AGREE

only all traces of the Grave be obliterated but that an idol be erected on the spot. In the year 119, he erected a temple to the goddess Venus on Golgotha where Jesus was crucified. Here sacrifices were offered before the statue and pagan rites, part of which consisted of prostitution, were conducted. He continued his program by erecting an idol to Adonis in Bethlehem in the place where Jesus was born. He did much more in the belief that he could make people forget about Christ the Saviour.

But this was not to be.

Constantine the Great became the Roman Emperor and soon recognized Christianity. His mother, Queen Helena, although quite old for such a trip and undertaking, took it upon herself to find and restore the sites which were important to Christianity. She left for Jerusalem prepared with a great quantity of gold and a letter of introduction from Constantine to Patriarch Macarius (313-323) in which the Emperor asked Macarius to help his mother in her quest.

Arriving in Jerusalem, she not only had the idols destroyed and the pagan cult objects removed and then had the defiled places consecrated but she expended large sums of gold in relief for the poor and did other charitable works.

One goal eluded her – the finding of the Cross on which Christ was crucified. She had the area excavated where the Temple of Venus stood. We could say she hit "pay dirt." The covered grave of Christ was discovered as well as the place of execution. Close by three crosses, four nails and the sign board, which was nailed on His Cross, were also found.

Several tests were done to determine which Cross belonged to the Saviour. When it was determined which one it was, the Patriarch and St. Helena lifted up the Cross to allow all the people present to see it. Later, the Church of the Holy Sepulchre was constructed on the site, enclosing within its walls the place of the crucifixion of the Saviour, as well as His tomb. The commemoration of this event was instituted on September 14/27. The day became a national holiday in the Eastern Christian Empire. The Cross became the official emblem of the Empire, which was placed on all public buildings and uniforms.

A cross was put around your neck at your baptism. It identified you as a baptized Christian. You continue to wear that cross to express your faith in Jesus Christ. How do you feel about people wearing it as a pendant, a piece of expensive jewelry?

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## KITCHEN CORNER

next 4 ingredients (flour through salt), stirring well with a whisk. Add flour mixture to sugar mixture; beat well. Cover; freeze 30 minutes or until firm. Preheat oven to 375°. Shape dough into 24 balls; roll in granulated sugar. Place 1-inch apart on baking sheets coated with cooking spray. Press thumb into center of each cookie, leaving an indentation. Spoon about 1/2 teaspoon jelly into center of each cookie. Bake at 375° for 12 minutes or until lightly browned. Cool 2 minutes on pans. Remove from pans and cook completely on wire racks.

### SO MUST THE SON OF MAN BE LIFTED UP

Let us consider a part of the Gospel John 3:13-17 for the Sunday before the Feast of the Elevation of the Cross. It is very important that we realize how much a life of joy and serenity is dependent upon us accepting the situation of the world as it is. That is that, together with those things that bring us happiness and joy, we must also accept those which give us pain and make us unhappy.

The healing of our souls and our hearts which have been wounded by adversity comes through our identification with God's love which is perfectly manifested by Jesus of Nazareth. Do we not see that this is a love that suffers – that it was indeed necessary that "the Son of man be lifted up (on the Cross), that whoever believes in Him may have eternal life"?

Let us see also that He accepted this pain willingly together with rejection, misunderstanding, condemnation and cruel and unjust punishment. He accepted these things because of the light and warmth of divine Love of which He is the incarnation. And it was upon having suffered His passion that He drew to Himself all whom He had prepared, uniting them with Himself and giving them infinite joy and peace.

It is not hard to find the peace of the Lord. It is there in our trials, in the things that we do not like to accept, if we will **accept** them with hope and confidence in God. Let us try this today. Let us permit the immense energy of God to work freely within us by our identification with Him upon the Cross and in the empty Tomb.

The Very Rev'd Dr. Ihor George Kutash

### PRESS FUND

Still publishing: thanks/spasebo to you.

Mary Kinn, Anonymous (3), Ethel Watlock, Catherine Litvask, Mary Kurucza, Tom Swift, Steve Dorko, Mary Kochmaruk, Andrew Popovchak, Mary Frissora, Gary Grisak, George Makara, Ann Mizerak, Irene Allen, Dorothy Crossan, David Halchak, Nicholas Komernicky, Alice Conte, Jeannette Germain, Richard Custer, Anne Dorozynski, Marie Carcione, Paul and Ann Baack, Andrew Komitsky.

Irene Weinacker in memory of parents and brother. Vera Hatcher in memory of Fr. Dimitri Woytilla. Julia George in memory of sister Mary Chmil who died on June 13, 2002 at the age of 94. Helen Lesko in memory of the 9/11 victims. Theodore Hamilla in memory of wife Frances. Agnes Wozniak for prayers for Fr. Nicholas and Matushka Anastasia Timpko on their 40th wedding anniversary and his 40th year of ordination to the priesthood. V. Wasilenk in memory of Anna Halchak.

**A Prayer to Your Guardian Angel**

O Angel of Christ, holy guardian and protector of my soul and body, forgive me every transgression which I have committed this day and deliver me from every craft of my enemy and adversary. May I not anger my God by any sin. Pray for me to the Lord, His sinful and unworthy servant, that He may make me worthy of the grace of the All-Holy Trinity, and of the Most Blessed Theotokos, and of all the Saints. Amen.

**A Prayer to Your Patron Saint**

Pray unto God for me, O Holy Saint (Name), well-pleasing to God, for I turn unto You, who are the speedy helper and intercessor for my soul. Amen.

**The Jesus Prayer**

Lord, Jesus Christ, Son of God, have mercy on me, a sinner. Amen.

## V. REV. FR. ANDREW P. GLAGOLEV A NEW VISION, PART IV

In a relatively short period of time, Fr. Andrew P. Glagolev had accomplished a great deal as the priest of Ss. Peter and Paul Russian Orthodox Church in Lorain, Ohio. Although conditions had greatly improved in this parish community, war raged on overseas and affected lives both here and abroad.

For Russians who were forced to flee their homeland, there was always the dream of one day returning and overthrowing the Communists. This, too, was Father Andrew's dream. Russian was spoken in the Glagolev home, and he and his son, Sergei, regularly met with other Cossacks and their sons at a farm on the outskirts of Cleveland. There the boys learned to ride horses and also were taught the songs and legends of the Cossacks. There came a time, though, during the middle of the war, that Father Andrew had a new vision: "God will not permit the Russian emigres to return to our own country. He has another plan for us to be here and put down roots." He began speaking English; America was now his home.

Father Andrew embarked on a project that would have a positive impact on Orthodox Churches across the United States. Until this time, hymns were written in Church Slavonic in the form of sheet music for individual parts. Now, with the help of Sergei, he began writing music in English using the Galician melodies that he learned from his "little Russian" parishioners. In 1947, the Lorain choir, which from its humble beginnings had developed into an exceptional choir, sang the *first* all-English Divine Liturgy at Holy Assumption Orthodox Church in Marblehead, Ohio. The music Father wrote was published by the FROC in 1948. Father Andrew was the first to standardize music, and Orthodox churches across the country greatly benefited from his labors. He encouraged a vision of the future and gave the Church direction in the years to come.

Now that the war had come to an end, the young men of the parish were returning home. Father Andrew had hopes of seeing them take on active roles within the parish community. In order to facilitate this, Father attempted to organize junior councils whereby the young people could work alongside and learn from their elders.

By the late 1940s, the parish, now a close-knit community, had grown not only in numbers but also spiritually. A tragedy befell the Glagolevs that was deeply felt by all parishioners, both young and old alike. Their daughter Irene, just 19 years old and a student at Toledo Maumee School of Nursing, fell asleep in the Lord on September 15, 1949. The loss of Irene was very difficult for Father Andrew and Matushka Magdalene.

The next few years passed quietly. Always a very active person, parishioners now worried that Father Andrew was doing too much as health concerns developed. On May 13, 1953, at the age of 53, V. Rev. Fr. Andrew P. Glagolev fell asleep in the Lord. The parishioners had lost their beloved "Father Andy." Almost 50 years later, a parishioner now reflects, "He left us much too soon." His Eminence, Metropolitan Leonty, came from New York to officiate at the funeral service, with the Lorain choir singing the responses.

Parishioners petitioned His Eminence to assign Father Andrew's son, Fr. Sergei Glagolev, as their next pastor. Father Sergei served as the priest in Lorain for the next three years before becoming the priest of the Metropolia's first all-English parish and carrying on the legacy of his father.

Father Andrew, Matushka Magdalene, and Irene are buried in Lorain among the little Russians Father had grown to love. His portrait still hangs in the church hall and is a reminder of his quiet and gentle presence.

We don't know where God will call us on our journey through life or what He will ask of us. Father Andrew P. Glagolev traveled far from the life of privilege in Kamensk, Russia to a little Russian church in South Lorain where his kindness, compassion, and humility touched hearts and changed lives and a parish for the better.

Vechnaya Pamyat! Memory Eternal!

Margaret Pysarchyk

* * * * * *

When you make a mistake, make amends immediately. It's easier to eat crow while it's still warm.

## ETHNIC CHUCKLE

Dorohaya Tyotya Maria,

Yah taka ashamed about what happened na Church Supper tot druhe thezhden, zhe yah don't know what to doing.

Tak bullo. Yah peshla doh Sisterhood meeting ee ohnee dally me job robitee borsch na Church Supper ee ohne dolly me helper nasha know-it-all krayanka. Preshla day to make borsch. Yah just drinking me first cup of coffee kolee tota krayanka ringuyeh me door bell. Chas nachenatee. All morning long me choppuyem totee vegetables ee mayem argument yak treyba making tot borsch. You know her zhe ohna duma zhe only ohna mozhe robitee dobree borsch. Me arguing, how big to chop vegetables. Ohna leavuyeh vegetables too big, yah lubee them bite size. Ohna neh make zaprashku, a yah like zaprashka boh borsch tastuyeh richer. Ohna kazne zhe you add salt at the end of cooking time, a yah dumam zhe you got to add some yak cooking going on. Me aguing about shitko ee agree nah nitch.

Yah uzhe mala enough argument ee dumam better stop. Yah invite krayanku to watch soap opera na TV. Even too malee argument which one to watch. Anyhow yah yeh invite to family room, ee turn on TV, ee put out wine, cheese, cookies yak ohne do na TV shows. We did agree after half hour ee couple glasses of wine to take turns to mix borsch. Yak bull me turn yah putting in little bit of salt.

When nashe TV stories over me oba went to kitchen. Borsch was finished. Before I knew what ohna doing, she grabbed the salt ee poured it into the borsch ee kazhey: "I don't think we'll taste the borsch, it might spoil the good flavor of the wine, cheese and cookies we had this afternoon." Ee ohna took the pots ee put them in her car to take to the Church Supper.

Oyh, Tyotya Maria, I don't have to tell you, zhe tot borsch mal so much salt zhe me mohlee using it to melt the ice on the sidewalk.

Budte Zdrove
Ole Salty

* * * * * *

Seven monasteries around Moscow were built as forts to fend off invaders. They now make up what is called the Golden Ring.

WOULD YOU DO IT?

How far would you travel to put things right with a brother who hadn't spoken to you in 10 years? Would you go 300 miles from Iowa to Wisconsin on a riding lawn mower?

Unable to drive a car and despising bus travel, Alvin Straight did exactly that in a film "The Straight Story." This is a true-life drama of a 73-year-old man who decided it was time to end the silence, stop the hating, and break down the wall of anger he and his brother had built between them.

As I watched the film, I thought of all the broken relationships that must have surfaced in the minds of the people sitting there in the darkness. I also thought of them and pondered the words of Jesus about setting things right with those from whom we've been estranged. I read it on the first Wednesday after Pentecost in Matthew 5:20-26 where He says: "If you bring your gift to the altar, and there remember that your brother has something against you, leave your gift there before the altar, and go your way. First, be reconciled to your brother, and then come and offer your gift."

Is there a relative, a friend, a brother in Christ with whom you need to make things right? Then don't delay. Why not go straight to the person and do it today?

INVITED TO OUR OWN MARRIAGE!

In the Gospel reading (Matthew 22:1-14), we hear the invitation: "Come to the marriage feast!" This is part of Jesus' parable in which a king invited some guests to take part in his son's marriage reception. It is astonishing that **no one** wanted to come to such a splendid event to which a king had invited them! Why, today people **sleep in the street** just to be able to get tickets to a rock concert. In Jesus' day a king was something like a rock star. And this was such a solemn occasion where the guests could get really close to the celebrities! Yet in the parable not only was the invitation treated with indifference - some of those invited actually **killed** the messengers who had brought it. The king, as we may expect, responded with anger and vengeance.

This is such **strange** scenario. What is Jesus talking about in this parable? Who is this king? What is this marriage and what does the invitation mean? **Who** is invited? **Some** things are quite clear. The king is God the Father Himself. And who is invited? Why **everyone!** And it is the Son of God Himself, the One Whom His Church proclaims to be true God and true Man, who is marrying. But **whom** is He marrying? The marriage is a symbol of the perfect mystical union which is to come about between Him and those He loves - and those who love **Him.** That is supposed to be US: the King, the Eternal Father, has invited us to OUR OWN MARRIAGE!

Saint Paul, among others, often tells us things like "your life is hid with Christ in God" (Colossians 3:3). That means in **union** with Christ - something similar to a marriage. This union is not something that is achieved easily and quickly. It takes time to develop the intimacy, the friendship, the unanimity that we see in certain marriage or friendships. It is a **process** which demands hard work, absolute honesty and sacrifice.

We could say that the process of growing into union with Christ begins with our birth or even conception. But at a certain moment we have to take a conscious decision to commit ourselves to working at this union. For most Orthodox Christians this commitment has already been made through our godparents at our Baptism. We promised to reject darkness and follow the light. We have seen this light in Jesus and we have taken up the challenge to follow Jesus, to imitate Him and to grow in our knowledge of Him.

But it is so tempting to keep on **sleeping** in the darkness - not to wake up and work and suffer difficulties and pain in our march towards the light (and **in** the light - that is in complete and total honesty. So we find excuses to avoid the marriage. The joys, the treasures, the benefits that are promised appear to be abstract things that will only come about in the future. Meanwhile, the **present** diversions are so appealing. So we choose to sleep rather than live. And we even kill the messengers who invite us to the marriage: we stifle our good intentions, the voice of our conscience, the cries of those around us who are in need.

But IT DOESN'T HAVE TO BE THAT WAY! We can **accept** the invitation and keep on marching ahead (and repentance is always possible to help us get up after our failures). Let's choose to **accept** the invitation and get on with **real living**!

Fr. Ihor Kutash, Ph.D.

WANT, WANT

Many of us have memorized the familiar passage of Psalm 23:1: "The Lord is my shepherd, I shall not want." But there are some who have never experienced the comfort pictured in this Psalm.

We have heard of the newspaper columnist and a celebrity on radio and television who died alone at the age of 52 next to one of the 18 phones in her 22-room Manhattan townhouse. The end came as a result of pills and alcohol.

Unhappiness was the story of her life. While she made her name giving press attention to the lives and loves of the "stars," she secretly longed for the admiration and affection they were getting.

In short, her life – as successful as it looked – was characterized more by <u>wants</u> than fulfillments.

Many of us are discontented and empty even though we've long ago memorized this familiar passage. Why? Because when we say: "The Lord is my shepherd," we really don't let Him be our shepherd. We don't follow Him beside the "still waters" and lie down in "green pastures." Instead, we <u>want</u> and <u>want</u> until our souls are dry and we have wandered far from the paths of righteousness.

We become fearful in the presence of evil and refuse the protection and rescue of "His rod and staff." He sets His table before us, but we don't eat. Is it ever any wonder then, that our cup is more often empty than full?

If we want "goodness and mercy to follow us," we must let the Lord be our shepherd.

NOT WOOD

It is most likely that the manger in which Jesus was placed was not made of wood. Wood was extremely scarce in the area and was certainly not plentiful enough to make a structure of this type. Most scholars believe that the manger was constructed of mud or clay, as were many sheds and troughs of that period and in that place. Excavations in the region have unearthed similar structures made of these substances.

**•WHEN YOU AND YOUR CHILD COME TO CHURCH**

**Your Faith can best be communicated to your children by you.**

**•What is the function of Icons?**

1) The most obvious function is **to enhance the beauty of the Church.** As a "house of God" and a "house of prayer," the church gives the impression of *beautiful holiness* and *spiritual aesthetics.*

2) Icons serve **to instruct** the worshiper. Icons teach in a more vivid and longer remembered way than does the written word. Icons often have several biblical passages united in one icon.

3) They **remind us of the Faith.** Icons are unique to the Orthodox Church, and by using them in prayer and discovering new pictorial nuances, they keep us spiritually awake to our heritage.

4) They **raise us to the Prototype which they symbolize.** They call us to a higher level of consciousness of thought and prayer, to a pattern of something heavenly. Icons **call us to imitate the virtues** of the holy personage depicted upon them.

5) Icons help **to sanctify us.** They focus our soul on spiritual perfection and by dwelling steadily and prayerfully on it we come to partake of it in greater portion.

6) The icons have **a liturgical function.** Their primary function is as a means of worship and veneration. They are essential elements in the interior of any Orthodox church.

**•Your Faith can best be communicated to your children by you.**

Fr. Elias Mitchell

THE TRIPLE-BAR CROSS

The Cross has become the most recognizable symbol of Christianity. Unfortunately, for many it has also become simply a piece of jewelry, a decoration or worse still a talisman for the car. Forgotten in all this is that the Cross was a tool of execution and torture including that for Our Lord. The ancient Romans not only wished to execute those who were condemned to die but they wanted them to suffer.

The triple barred cross distinguishes the Eastern Christians. It gives a very complete story of the crucifixion. In fact while we were in Russia during communist times we were asked about the cross and were able to give the teachings concerning Our Lord.

We explained that the top bar identified who was hanging on the Cross. Tradition and the gospel tell us that it spelled out the words of Pilate, "Jesus of Nazareth, King of the Jews."

The main long horizontal bar shows Our Lord with outstretched arms nailed to the board.

The lower bar is slanted and shows his nailed feet. The reason for the slant is given in the Ninth Hour prayers which likens the Cross to a type of balance of righteousness: "Between the two thieves Thy Cross did prove to be a balance of righteousness. While one of them was dragged down to Hades by the weight of his blasphemy (This thief said: 'If you are the Christ, save Yourself and us" Luke 23:39), the other was lightened of his transgressions unto the understanding of heavenly things..."

Through the Cross came our salvation. We are constantly reminded that Christ died for us and that He is risen from the dead. Wear and display the Cross with reverence.

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LIGHTER MOMENT

He was impressed by the way his buddy, another very much older man, addressed his wife with endearing terms, calling her "my beloved, my darling." The couple had been married 70 years, and they were still obviously very much in love. While the wife was off in the kitchen, he leaned over and said to his friend, "It's wonderful that after all the years you've been married you still call your wife with those loving endearing ways."

The old man hung his head and said, "I have to – I forgot her name several years ago!"

# *Whatever*

If we are "rebels" in the sense that we challenge human ideas and institutions which no longer have any meaning, we may be public benefactors. But that is not so if we defy God's law.

The law of God, particularly as explained in the teaching of Jesus, is good. If it were followed by everyone, the world would be a happier place. God's law is an expression of His love: in it He gives us something to guide us into the way of true living.

Said at an exhibit of old icons. "The icons in this exhibit are of the type displayed in the beautiful corner within every Christian Russian home. Only God knows what joys were shared and what sorrows emptied out in front on these sacred images: an infant's baptism, a daughter's wedding, a son's return home from war, a child's death."

Studies have shown that it may simply be the hectic pace of some people's lives that makes them more prone to negative stress. Take a look at your schedule for the week. Could you use an extra day to get everything done? To be effective, we must all take time to "recharge" our energy. This is essential as anything else on our "To Do" list.

We may be the most child-sensitive generation of parents the world has ever known and the most confused and insecure. But it doesn't have to be that way. We can be both sensitive and in charge. We don't have to model our family on the consumer society, where our kids become "consumers of parental services" and we become the "servers" with customers who are always right. We must give them not only love but the limits they need.

If you can't stand to be with God now, say even 60 minutes in His church once a week, how could you possibly stand to be with Him eternally?

Although Christ has gone to prepare a place for us, we must prepare ourselves for that place.

If you had to pay tuition for your child to go to Sunday School or adults to go to Religious Education or Bible classes, would your attendance be better?

It is not titles that reflect honor upon men, but men on titles.



EDITORS' NOTES

Every metropolitan leaves his long-lasting imprint upon the church. In July, the Orthodox Church in America selected Metropolitan Herman to lead the Church.

Our relationship with Metropolitan Herman has been one of long and very frequent standing. Sometime in the 50s the then Joseph Swaiko of Brairford, PA contacted us at the office of **The Orthodox Herald** asking us for help in starting a religious education program in his home parish. We sent him some suggestions and literature.

Our next contact was when he sent in an application to be accepted as a student at St. Tikhon's Theological Seminary in So. Canaan, PA. As Dean of St. Tikhon's at that time, his papers were examined and he was accepted. He had already graduated from a college in Western Pennsylvania and was a veteran of the U.S. military. He was active in his home parish.

He entered the seminary and the grounds of St. Tikhon's in 1959 and never left, devoting himself to his education and then to that of others. He distinguished himself early and was elected as starosta of his class at a very turbulent time in the seminary history.

He was eventually consecrated as a bishop and appointed as rector of the seminary. He has been instrumental in not only preparing many men for the priesthood and for other duties in the church, but he has initiated many educational programs such as a fall lecture series, religious summer camps, an exemplary diocesan publication, etc. His influence has been extensive.

He now enters another phase in his life. May he continue his interest in teaching and preaching about "the Word of His truth" and about Orthodox Christianity. He is a man of prayer and a fine administrator. Axios.

The miracle of the rescue of the miners in Western Pennsylvania was felt very strongly here in Eastern Pennsylvania. Many of our Orthodox men in this area worked in the mines, digging coal on their knees. They worked for low pay going to work in the dark, working in the dark and returned home in the dark. This subhuman lifestyle did not deter them from building 95% of the churches and supporting them. They loved God and their Orthodox religion and prepared another generation to do the same. That generation fought in the Second World War, many took advantage of the GI Bill and went on for further education; and they, and many of the others, vowed not to work in the mines under the poor safety conditions. They moved away from the coal mines and wherever they scattered they remembered the teachings and the devotion of their coal-mining fathers and they built churches and supported them. Many Orthodox have "roots" in the coal regions of Pennsylvania, including the former and new metropolitans.

God Be With You All

Father and Matushka Stroyen

BIBLE QUIZ

1. Who met the Lord at the oaks of Mamre?
2. What prophet had a vision of a branch of an almond tree?
3. To what king did Jesus compare the lilies of the field?
4. What plant was used to purify lepers?
5. What did Noah's dove bring back in its beak?
6. What kind of tree was withered by Jesus because it bore no fruit?
7. What tree's leaves were used to cover the naked Adam and Eve?

ANSWERS:
1. Abraham (Genesis 18:1)
2. Jeremiah (1:11)
3. Solomon (Luke 12:27)
4. Hyssop (Leviticus 14:4-6)
5. An olive twig (Genesis 8:11)
6. A fig tree (Mark 11:12-14)
7. The fig's (Genesis 3:7)




In our very first issue we had a recipe for Nut Balls. At that time, my sister-in-law, Wanda, was responsible for the Kitchen Corner. This has been one of my favorite cookie recipes for the past 50 years. We share it with you. Along with it, I am giving you an "updated" recipe with the ingredients of peanut butter and jelly.

NUT BALLS

- 1 cup brown sugar
- 1/2 cup shortening
- 2 egg yolks (save whites)
- chopped nuts
- 2 cups flour
- 2 tsp. baking powder
- dash salt
- about 3 Tbls. milk
- 1 tsp. vanilla

Cream shortening and brown sugar. Add egg yolks, mix. Sift dry ingredients together and add vanilla and enough milk to make a dough. Chill overnight or at least 2 hours. Shape into small balls, dip into unbeaten egg whites, roll in chopped nuts. Bake on greased cookie sheet at 375° until brown (approx. 10-15 min.). When cool, place a dab of jelly on top of ball.

PEANUT BUTTER-AND-JELLY COOKIES

- 1/2 cup packed brown sugar
- 1/4 cup creamy peanut butter
- 1/4 cup dark corn syrup
- 3 Tbls. butter or stick margarine, softened
- 1 large egg
- 2 tsp. vanilla extract
- 1 1/3 cups all-purpose flour
- 2 Tbls. cornstarch
- 1/2 tsp. baking powder
- 1/4 tsp. baking soda
- 1/4 tsp. salt
- 1/4 cup granulated sugar
- cooking spray
- 1/4 cup grape or other flavored jelly or jam

Beat first 4 ingredients at medium speed of a mixer until well blended. Add egg; beat well. Beat in vanilla. Lightly spoon flour into dry measuring cups; level with a knife. Combine flour and

(Continued on Page 35 Col. 2)

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## WINTER'S GRACE

When something life-shattering happens to us, it opens us up in ways that are most unexpected. Although our first response is to protect ourselves emotionally, traumatic events are also an invitation to change. In time, we can begin to accept the feelings that have been stirred up and let them affect us. This includes our negative feelings as well as positive ones. Both have to be acknowledged.

So if you are anxious, the idea is not to try to do things that will make you forget the anxiety. Harmonize with it, and allow it to influence the way you live. For example, if you don't want to fly in an airplane, you have to respect that.

Depression can be very useful too. It causes us to turn inward and consider things we were too distracted to think about previously. The truest and most soulful thing we can do is to pay attention to our thoughts, emotions, and images, and follow their lead.

Now is also a time to reflect on what really matters and to reconsider how we live. As a society, and as individuals, we need to ask ourselves what changes we need to make. Many people have drawn closer to home, family, and friends. We also need to look at how we use our energy, and how we educate and train and influence our children and grandchildren. These are spiritual issues and they are all connected.

When the wound is deep, the questions have to be deep.

* * * * * *

St. John Cassian said that before the evil one can control our souls, he must first control our minds.

## *Home Bible Reading Schedule*

SEPTEMBER 2002

| | | | |
|---|---|---|---|
| **1** | **Matt 17:14-23** | 16 | Luke 3:19-22 |
| 2 | Matt 23:13-22 | 17 | Luke 3:23-4:1 |
| 3 | Matt 23:23-28 | 18 | Luke 4:1-15 |
| 4 | Matt 23:29-39 | 19 | Luke 4:16-22 |
| 5 | Matt 24:13-28 | 20 | Luke 4:22-30 |
| 6 | Matt 24:27-51 | 21 | John 8:21-30 |
| 7 | Matt 10:37-11:1 | **22** | **Luke 5:1-11** |
| **8** | **Luke 10:38-42, 11:27-28** | 23 | Luke 4:37-44 |
| | | 24 | Luke 5:12-16 |
| 9 | Mark 1:9-15 | 25 | Luke 5:33-39 |
| 10 | Mark 1:16-22 | 26 | Luke 6:12-19 |
| 11 | Mark 1:23-28 | 27 | Luke 6:17-23 |
| 12 | Mark 1:29-35 | 28 | Luke 5:17-26 |
| 13 | Mark 2:18-22 | **29** | **Luke 6:31-36** |
| 14 | Matt 20:29-34 | 30 | Luke 6:24-30 |
| **15** | **Matt 19:16-26** | | |

## BIBLE STUDY

On Sep[illegible]r 12 we are directed to read fro[illegible]k 1:29-35. We can find this read[illegible]peated in Matthew 8:14-17 and Lu[illegible]4:38-41. The reading is usually identified as the "Healing of St. Peter's Mother-in-law and Others."

Jesus and His disciples headed for Simeon (St. Peter's) house following services at the synagogue. Jesus had healed a man of unclean spirits and a large number of people were following them, perhaps hoping to be cured. However, Peter was faced with a problem. His mother-in-law was sick with a very severe fever. Upon entering the home, Jesus went to her bedside and lightly touched her. She was instantly cured. We know that when someone has a high fever, they are left very weak and tired. However, she was able to care for her guests instantly. She served them a meal for they were hungry after spending so much time in the synagogue.

In researching this article we could not find the woman's name. We did find that Simon and Andrew were brothers, who were natives of Betsaida, and that they had moved to Capernaum (John 1:44), which was a few miles west of Betsaida. We found from Mark that the whole population of the city was waiting at Peter's house to see Jesus. From the fact that Jesus cured St. Peter's mother-in-law, we know that St. Peter was married.

## CHURCH NEW YEAR

At one time the civil calendar began on September 1. It changed to January 1 but the Church has maintained September 1 as the beginning of the liturgical year, since it was set by the First Ecumenical Council in the year 325. The liturgical year enables us to relive the whole life of Christ. It challenges us to unite ourselves with Christ in His birth, growth, suffering, dying, triumphal rising and His being with us in the Church.

One of the first Holy Days of the New Year is that of the Exaltation of the Cross. It challenges us to hold up the Cross of Christ and help us to find the courage to carry the crosses of our own lives with the meekness of Christ. Meekness will lead us to be calm, self-controlled and accepting rather than being irritable and self-pitying.

The prayers of the Church give us instruction and guidance in how to make the coming year better. At Vespers we are reminded that prayer is necessary. "O faithful, having learned true prayer from the very words and deep teachings of Christ, let us cry out to the Creator each day: Our Father, who dwells in heaven, always give us our daily bread, and forgive us our trespasses."